UNIVERSITY OF PENNSYLVANIA

THE GEORGE DANA BOARDMAN LECTURESHIP
IN CHRISTIAN ETHICS

IV

ETHICS AND THE LARGER NEIGHBORHOOD

BY

HAMILTON WRIGHT MABIE, LL.D., L.H.D.

FIRST EDITION

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Delivered before
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"Literæ Sine Moribus Vanæ"

PHILADELPHIA
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THE FOUNDATION.

ON June 6, 1899, the Trustees of the University of Pennsylvania accepted from the Rev. George Dana Boardman, D.D.,LL.D., and his wife a Deed of Gift, providing for a foundation to be known as "The Boardman Lectureship in Christian Ethics," the income of the fund to be expended solely for the purposes of the Trust. Dr. Boardman served the University for twenty-three years as Trustee, for a time as Chaplain, and often as Ethical Lecturer. After provision for refunding out of the said income, any depreciation which might occur in the capital sum, the remainder is to be expended in procuring the delivery in each year at the University of Pennsylvania, of one or more lectures on Christian Ethics from the standpoint of the life, example and teachings of the Lord Jesus Christ, and in the publication in book form, of the said lecture or lectures within four months of the completion of their delivery. The volume in

which they are printed shall always have in its forefront a printed statement of the history, the outline and terms of the Foundation.

On July 6, 1899, a Standing Committee on "The Boardman Lectureship in Christian Ethics" was constituted, to which shall be committed the nominations of the lecturers and the publications of the lectures in accordance with the Trust.

On February 6, 1900, on recommendation of this committee, the Rev. George Dana Boardman, D.D.,LL.D., was appointed Lecturer on Christian Ethics on the Boardman Foundation for the current year.

THE OUTLINE.

I. The Purpose.

FIRST, the purpose is not to trace the history of the various ethical theories; this is already admirably done in our own noble University. Nor is it the purpose to teach theology, whether natural, Biblical, or ecclesiastical. But the purpose of this Lectureship is to teach *Christian Ethics;* that is to say, the practical application of the precepts and behavior of Jesus Christ to everyday life.

And this is the greatest of the sciences. It is a great thing to know astronomy; for it is the science of mighty orbs, stupendous distances, majestic adjustments in time and space. It is a great thing to know biology; for it is the science of living organisms—of starting, growth, health, movements, life itself. It is a great thing to know law; for it is the science of legislation, government, equity, civilization. It is a great thing to

know philosophy; for it is the science of men and things. It is a great thing to know theology; for it is the science of God. But what avails it to know everything in space from atom to star, everything in time from protoplasm to Deity, if we do not know how to manage ourselves amid the complex, delicate, ever-varying duties of daily life? What will it profit a man if he gain the whole world—the world geographical, commercial, political, intellectual, and after all lose his own soul? What can a University give in exchange for a Christlike character? Thus it is that ethics is the science of sciences. Very significant is the motto of our own noble University—*"Literæ Sine Moribus Vanæ."*

And Jesus of Nazareth is the supreme ethical authority. When we come to receive from him our final awards, he will not ask, "What was your theory of atoms? What did you think about evolution? What was your doctrine of atonement? What was your mode of baptism?" But he will ask, "What did you do with Me? Did you accept Me as your personal standard of character? Were you a practical everyday Chris-

tian?" Christian Ethics will be the judgment test.

In sum, the purpose of this Lectureship in Christian Ethics is to build up human character after the model of Jesus Christ's.

II. Range of the Lectureship.

Secondly, the Range of the Lectureship. This range should be as wide as human society itself. The following is offered in way of general outline and suggestive hints, each hint being of course but a specific or technical illustration growing out of some vaster underlying Principle.

1. *Man's Heart-Nature.*—And, first, man's religious nature. For example: *Christian* (not merely ethical) precepts concerning man's capacity for religion; worship; communion; divineness; immortality; duty of religious observances; the Beatitudes; in brief, Manliness in Christ.

2. *Man's Mind-Nature.* — Secondly, man's intellect-nature. For example: *Christian* precepts concerning reason; imagination; invention; æsthetics; language, whether spoken, written, sung, builded, painted, chiseled, acted, etc.

3. *Man's Society-Nature.* — Thirdly, man's society-nature. For example:

(*a*) *Christian* precepts concerning the personal life; for instance: conscientiousness, honesty, truthfulness, charity, chastity, courage, independence, chivalry, patience, altruism, etc.

(*b*) *Christian* precepts concerning the family life; for instance: marriage; divorce; duties of husbands, wives, parents, children, kindred, servants; place of woman, etc.

(*c*) *Christian* precepts concerning the business life; for instance: rights of labor; rights of capital; right of pecuniary independence; living within means; life insurance; keeping morally accurate accounts; endorsing; borrowing; prompt liquidation; sacredness of trust-funds, personal and corporate; individual moral responsibility of directors and officers; trust-combinations; strikes; boycotting; limits of speculation; profiting by ambiguities; single tax; nationalization of property, etc.

(*d*) *Christian* precepts concerning the civic life; for instance: responsibilities of citizenship; elective franchise; obligations of office; class-

legislation; legal oaths; custom-house conscience; sumptuary laws; public institutions, whether educational, ameliorative, or reformatory; function of money; standard of money; public credit; civic reforms; caucuses, etc.

(*e*) *Christian* precepts concerning the international life; for instance: treaties; diplomacy; war; arbitration; disarmament; tariff; reciprocity; mankind, etc.

(*f*) *Christian* precepts concerning the ecclesiastical life; for instance: sectarianism; comity in mission fields; co-operation; unification of Christendom, etc.

(*g*) *Christian* precepts concerning the academic life; for instance: literary and scientific ideals; professional standards of morality; function of the press; copyrights; obligations of scholarship, etc.

In sum, *Christian* precepts concerning the tremendous problems of sociology, present and future.

Not that all the lecturers must agree at every point; often there are genuine cases of conscience, or reasonable doubt, in which a good deal can be

justly said on both sides. The supreme point is this: Whatever the topic may be, the lecturer must discuss it conscientiously, in light of Christ's own teachings and character; and so awaken the consciences of his listeners, making their moral sense more acute.

4. *Man's Body-Nature.*—Fourthly, man's body-nature. For example: *Christian* precepts concerning environment; heredity; health; cleanliness; temperance; self-control; athletics; public hygiene; tenement-houses; prophylactics; the five senses; treatment of animals, etc.

In sum, the range of topics for this Lectureship in Christian Ethics should include whatever tends to society-building, or perfectation of personal character in Christ. Surely here is material enough, and this without any need of duplication, for centuries to come.

III. Spirit of the Lectureship.

Thirdly, the Spirit of this Lectureship. Every lecture must be presented from the standpoint of Jesus Christ. It must be distinctly understood, and the founder of the Lectureship cannot em-

phasize the point too strongly, that every lecture in these successive courses must be unambiguously Christian; that is, from the viewpoint of the divine Son of Mary. This Lectureship must be something more than a lectureship in moral philosophy, or in church theology; it must be a lectureship in Christian morality, or practical ethics from the standpoint of Christ's own personal character, example, and teachings.

IV. Qualification of the Lecturer.

Fourthly, the Qualification for the lecturer. The founder hopes that the lecturer may often be, perhaps generally, a layman; for instance: a merchant, a banker, a lawyer, a statesman, a physician, a scientist, a professor, an artist, a craftsman; for Christian ethics is a matter of daily practical life rather than of metaphysical theology. The founder cares not what the ecclesiastical connection of the lecturer may be; whether a Baptist or an Episcopalian, a Quaker or a Latinist; for Christian ethics as Christ's behavior is not a matter of ecclesiastical ordination or of sect. The only pivotal condition of the Lectureship in this

particular is this: The lecturer himself must be unconditionally loyal to our only King, our Lord Jesus Christ; for Jesus Christ himself is the world's true, everlasting Ethics.

THE ETHICAL TEACHINGS OF JESUS

ETHICS AND THE LARGER NEIGHBORHOOD

MR. PROVOST, Ladies and Gentlemen: In the initial lecture in the Boardman Lectureship, happily delivered by the founder himself, the foundation on which all succeeding lectures must rest was laid broadly and securely in a definition and application of the Golden Rule. In that rule was gathered up the substance of the highest teaching of the Old Testament, and from it as from a commanding height the broader and more spiritual teaching of the New Testament must be understood. Dr. Boardman declared that Charles Reade's novel, "Put Yourself in His Place," is an echo of St. Paul's great phrase, "Let no one seek his own, but each his neighbor's good."

"What our poor world needs is not division of spoils, but reciprocity of life; not compassion, but co-passion; not pity, but sympathy. . . . For human society is, so to speak, one vast moral

corporation, in which are no limited or silent partners, but in which all have a joint issue, sharing alike or at least reciprocally the profits and losses of our common corporate life."

The subject of the present discussion, "Ethics and the Larger Neighborhood," will, it is hoped, illustrate and suggest revelations of this fundamental truth in the development of human society; for it is a historic truth and not the conviction of a man of prophetic imagination and deep Christian sympathy.

The progress of a historic movement is sometimes marked by the appearance of a new word, or the deepening and widening of the meaning of an old one. Life deals freely with language, as it does with all the other symbols in which men try to express its ever changing significance. Equality meant one thing in France in the period of the Revolution; it has never been other than an abstract word in England. Liberty has never been defined in France; but charters, bills of right, statutes and judicial decisions have given it trenchant definiteness in English law and practice. Mr. Kipling has said, with picturesque license,

that in this country liberty and equality have always been matters of indifference, but that Americans insist on fraternity; so long as a man is what is commonly called "a good fellow" a mantle of charity covers him like a garment. He may rob the city, but if he gives generously to the poor nobody is willing to be so disagreeable as to "have the law" on him. He may despoil the state, but if he is always accessible and helpful, and has the reputation of "standing by" his friends, people are reluctant to blur the pleasant impression he makes on the community. The hearty, genial immoralist, generous with money which is not his own, has long been a privileged person in this country; and the "hail-fellow-well-met" manner has been an easy road, not only to popularity but to position and power.

Of course, there is exaggeration in Mr. Kipling's picturesque generalization; but there is also a substratum of truth which is not discreditable either to American intelligence or character. Good fellowship is a form of an American quality which was a product of the original condition in which the colonists found themselves—the quality

of neighborliness. Under primitive conditions, faced by all kinds of peril, with foundations of every sort to be laid, men were driven together by sheer force of necessity. The loneliness of forests, the isolation created by vast distances, the watchfulness of crafty foes, bred in the colonists the spirit and habits of neighborliness—which is an intimate name for democracy.

When the kindred pioneer quality of self-reliance sent waves of emigration from the older communities through the valley of Mohawk and the passes of the Alleghanies, the neighborly temper was fostered and invigorated by another first-hand dealing with an untried climate, an unsubdued soil, and by dangers and difficulties which would have daunted men and women of less resolute courage. In the new communities on the Ohio and Mississippi and, later, on the fertile prairies and the vast stretch of plains brooded over by an immense silence, the neighborly attitude of helpfulness and the neighborly habit of sharing work and privileges, became more pronounced and the application of democracy more radical.

Viscount Bryce, as we must learn to call our old friend the author of "The American Commonwealth," has said that there are in the air of this Continent two qualities which give American life warmth and courage—helpfulness and hopefulness. These are pioneer qualities; they create the neighborly spirit and foster the neighborly habit, and the neighborly spirit and habit are the very soul of democracy. When they perish the form of democracy may survive, but it becomes a masque, and a repulsive mask, for some kind of tyranny. The evolution of society is an advance, always irregular, often retarded, toward neighborliness; and in this fact lies the great and shining hope which the future must realize unless the general and apparently irresistible movement of thought and practice is reversed.

Beginning with individuals as isolated and unrelated social units, suspicious, hostile and warring upon one another, the organization of the family followed; the family widened to include all of the same blood until it reached the dimensions of the tribe; the tribe became a nation; and now the national idea, which was at first

narrow, rigid, selfish in the attitude it fostered towards other peoples, has almost imperceptibly taken on a larger and nobler meaning, and we are fast coming to look at great questions from the standpoint of what Dr. Butler has called "the international mind." Between this mind and the ignorant, selfish individual mind of the remote past stretches the entire history of the spiritual fortunes of the race: its liberation from the fear and hatred that are born of ignorance, from the illusion that the problems of race and religion can be settled by force, from the nightmare that once haunted the dreams of men that spiritual things can be killed by fire or axe, and the immortal hopes and faiths singing in midair over the struggling world silenced by a stray shot from a mercenary paid to do a work, the purpose of which he often did not understand.

It is only of late years that we have understood the futility of trying to keep back the dawn by wringing the neck of the crowing cock, to recall Dr. Bushnell. In Rostand's play, Chantecler believes that it is his clarion note that calls the sun above the horizon and brings in the day, and

does not dream that his victorious note is an insignificant incident in the miracle of the morning, wrought in the presence of all worlds on the majestic stage of the universe. As well try to curtain the peaks of the Alps when they begin to kindle as to extinguish the light that shines from the spirits of the prophets and announces that truth stands, irresistible and benignant, on the threshold of the world. Every reformation has had its morning stars, and the day comes sweeping in like a sea behind them. We may silence the prophets, but staying the advent of truth is as far beyond our power as changing the orbit of the sun or compelling Orion and the Southern Cross to change places. A Christian bishop, on his way to death in one of the early persecutions, consoled his sorrowing disciples with the great words: "They may kill us, but they cannot harm us." Through many generations the futile attempt to kill the truth by killing its prophets went on; for the idea of neighborliness in the intellectual as in the social sense was tragically slow of growth; and the illusion that immortal things can be destroyed by mortal means

still lingers. The world has still to learn the futility of trying to keep out unwelcome or disturbing truths by bolting the gates of a garden which has no walls. Their coming may be retarded, but cannot be arrested by the dull weapons of force; problems can never be finally solved by arms and men. In the world of ideas and ideals, contending armies are as visionary and impotent as the struggling hosts in Kaulbach's "Battle of the Huns."

The human story would be sombre beyond relief if it were not, as a great thinker has said, the history of the liberation of humanity; a long and painful endeavor to broaden the stage of life, to make room for an ever-increasing company of actors. If the life of men were primarily an intellectual process, the unfolding of an idea, the suffering that flows from ignorance and the misery that has its roots in fear, would be inexplicable in thought and unbearable in experience; but life is not primarily an intellectual process; it is deeper, more dramatic, more significant. It is a vital process; it is far more penetrating and profound than the unfolding of an idea; it is the

incarnation of an idea. Behind that word incarnation there stands a cross. Life would be an affair of immense interest, with irritating moments of discomfort, if we could go through it as an adventure of the mind; it moves across a half-lighted stage, to a music which often throbs with the intensity of tragedy, because it is an affair of the spirit and heart more than of the mind; because individual fortune is woven into the very structure of the drama; because idea cannot be transmuted into character without infinite pain.

Hegel touches the heart of the historical process in the words: "Nothing great has been accomplished in the world without passion;" passion, which has its roots, as its derivation suggests, in suffering; passion which kindles into a great and sometimes consuming flame when the idea calls to itself the wings of the imagination and the energy and intensity of the emotions. When an idea passes out of the stage of thinking and sinks into the depths of a man's nature, it becomes aggressive, insistent and drives on into action. It is not only the inspiration of art, but

of leadership in every field. So we say that Lincoln had the passion for humanity, Phillips Brooks the passion for religion, Jane Addams the passion for helpfulness. If the process of living were primarily intellectual, the unfolding of an idea, there would have been no stoning of the prophets, no "sure-death" parties, as they call "forlorn hopes" in Japan, eager for something they value more than they value life; no awful music of the death march over fields from which the golden silence of the harvest has fled in sudden panic; if the process had been one of thought men would not have cared enough to make these supreme sacrifices. But because the process has been vital, it has involved imagination and emotion; because it has been the very heart of the education of men and has deepened intellectual assent into passionate conviction, they have counted all things well lost for the sake of a cause. This shining thread of idealism runs through the confusion, ignorance and brutality of the ages that met truth with the edge of steel and rushed to arms as to the only arbiter among nations, and redeems them from barbarism. Men

struggled in the mist, seeing nothing clearly; they thought they were enemies when they were only foes for the moment, often striving blindly for the same great end. Roundhead and Cavalier each stood for something that was precious in English life and beyond the reach of steel.

The suspicion of the character and motives of every other tribe, of the next village, of the nation whose territory was contiguous, began to dissolve and vanish when the neighborhood consciousness developed as the result of intercourse. The substitution of friendliness for animosity sometimes takes on a dramatic suddenness when influences long at work seem suddenly to sweep old prejudices away as a flood obliterates the sand forts which children build on the beach; but the process is often painfully slow and tragically long, and there are discouraging interruptions. There are psychological crises in the relations of nations which seem inexplicable. It is easy to understand the irritable mood which has kept Germany and England at arms-length during the past few years; but it is not easy to understand the mist of suspicion of Japanese friendliness

which has spread like a cloud over this country; a mist so thin that it has no tangible substance, but opaque enough to obscure, distort or blur all outlines.

In any given decade the movement toward neighborliness may seem stationary, but substitute the perspective of a century for the narrow view of ten years and the forward stride takes on gigantic proportions. In these globe-measurements the daily newspaper hinders rather than helps, because it is surrendered to this morning's news, and the meaning of that news must often be sought twenty years back. The historian is often more up-to-date than the news editor; at this moment the real question in Mexico is not what this man or that man is doing, but what are the vital conditions of the country developed during the last fifty years.

The significant fact in the history of the last century has been the widening of the neighborhood and the spread of the neighborly spirit; in view of the bearing of this aspect of progress on advance in other fields, and as an evidence not only of more civilization, but of a higher quality

of civilization, it may appear a little later that it was the most significant fact in the history of the last century. The neighborhood long ago ceased to be a matter of physical proximity; a score of scientific agents, methods and instruments have made it a matter, not of space, but of time, feeling, imagination. The other day the East Indian was so remote from our knowledge, so strange to our thought, so alien to our intellectual world, that he was like a man from Mars; to-day he receives the Nobel prize for literature, and his poetry moves us because it is so deeply and beautifully human. The other day we were "foreign devils" in China; to-day the prime minister of that far-away country, with his own hands, lays the corner-stone of the new Y. M. C. A. building in Peking. The other day the gates of Japan had been bolted against the world for two hundred and seventy years; to-day, when an irritating international situation was created by the action of a State legislature, a man of great personal dignity, now Premier, called a conference of representative Japanese and Americans at his house, and in few but impressive words

told them that such difficulties could be settled neither by law nor by diplomacy; that religion alone could remove the causes of such differences and solve the problems created by them. It was a striking appeal for neighborliness in a country which, within the memory of the man who made it, imposed the death penalty on all its subjects who visited or had any relations with the rest of the world.

This ultimate coming together of the various families of men was predicted in the far beginnings of history. For men were born with the capacity of understanding one another because they were born with organs of observation and of thought, with emotion and will; at any given moment the variations of development may be so great as to almost constitute differences of kind; but, as Dr. Nitobé has said, these differences are in the institutional, not in the human mind. The travelers have come by divergent paths, but they look with eyes and hear with ears made in the same fashion. And when they reach a certain stage of development they emerge into a world which they hold in common. A famous

Buddhist abbot defined the fundamental idea of Buddhism as the endeavor to disperse the clouds of ignorance by the clear shining of enlightenment. "By spiritual enlightenment," he said, "I mean a man's becoming conscious through personal experience of the ultimate nature of his inner being. This insight breaks, as it were, the wall of intellectual limitation and brings us to a region which has been hitherto concealed from our view." "All things in the world come from one root," wrote a Japanese teacher to a student, "and so all men in the four seas who are, so to speak, its branches, must be brothers one of another." Neither the four seas nor the seven seas can permanently separate them.

This ultimate unity, the human race being what it is, is as much and as inevitably a product of the process of evolution as the tribal idea or the national idea; the international mind is as real and distinct a type of mind as the local mind.

Ethics, in the social sense—perhaps in any sense—were born with the first neighbor. The primitive man, if he was solitary, had relations only with nature, and safety, food and shelter

were his only concern. There was no one with whom to share these things, and there were neither duties nor rights. But when a second person appeared, ethics came with him; ethics so rudimentary that they resemble twentieth century Christian ethics as prehistoric animals resemble modern creatures. The neighbor brought ethics into the world, and ethics and the neighbor have shared a common development. Ethics have put a foundation of safety under the neighbor, have clothed him with increasing dignity, have shared the resources of life with him with increasing generosity, have protected him with a justice which has grown more watchful and authoritative, and have translated duties into privileges, and a faint sense of possible obligation into an unescapable consciousness of brotherly opportunity.

Ethics developed by the family relationships have passed on into tribal, and these into national ethics; and international ethics, which for many centuries did not exist in idea and were negative in practice—refraining from poisoning wells, killing prisoners and mutilating the dead—have now

attained the dignity of international law; a law which may still be impossible of physical enforcement, but which has the immense significance of expressing a growing public opinion. The widening of the neighborhood has carried with it the jurisdiction of that law, the definition of broader ethics. New duties have disclosed themselves, and the progress of social evolution has been a revelation of new applications of ethics. Viscount Morley's striking statement that "mortality is not *in* the nature of things, it *is* the nature of things," gets impressive confirmation from the fact that I cannot enlarge the circle of my acquaintance by one man without also enlarging my duties. Every human relationship carries duties with it, and duties have such moral vitality that by the very law of their nature they grow in number, widen in scope and gain in authority.

Now that we have learned to act together in the endeavor to diminish international dangers, to restrict international evils and to punish international crime, international action is becoming a new obligation. So we formulate codes for

the high seas, agree upon a system of extradition for certain offences, adopt regulations for the traffic in opium, and combine against the slave trade. When China fell into the hands of the Boxers, a group of nations united their forces and restored order by force of arms. We are forming the habit of neighborly co-operation almost unawares.

In the long history of the widening of the neighborhood there has been no more dramatic or significant chapter than the disappearance of the barriers that have separated the East and West. Starting from its home in Asia, an active and adventurous wing of the human family traveled west in a series of migratory movements that went on through so many centuries that the fund of common knowledge which the earliest emigrants took from the ancestral home practically perished. New languages were formed, new races appeared on the scene, new explanations of life were formulated, diverse habits of thought became so fixed that they seemed to be structural, the two sides of the globe lost all sense of neighborhood, and there opened between them a deep

gulf of divergent experience, of suspicion and hatred. To the East the West was the home of barbarians; while to the West the East was peopled by infidels and semi-savages. Meantime, both sections were developing civilizations and arts highly characteristic of their diverse forms of genius. The East led the way by several centuries, and life in India, China and Japan had taken on refinement of dress and manners and brought various forms of art to beautiful perfection before civilization was born in Europe. In the ninth century, when Charlemagne was laying the foundations of political order in Western Europe and the Danes were harrying England, and habits of life were rude among all classes, thoughtful people in Japan were alarmed by the tendency to effeminacy shown by nobles and priests, in the decline of simplicity, the spread of luxury, the over-emphasis of interest in the arts, the exchange of armor for silks and splendor of dress, the passion for poetry which had become a serious occupation and a national pastime. Bearing in mind the fact that this was the phase through which civilization was passing in Japan

a thousand years ago, the statements which are made from time to time by yellow journals and yellow public men in this country regarding civilization in Japan would be highly diverting if they were not so irritating to the Japanese.

The coming together again of the widely separated divisions of the human family was hastened by one of those striking super-uses of apparently evil things for higher ends in which religious people discern the presence of a far-seeing Providence in human affairs. The Turks have been, both in the West and East, a destructive rather than a constructive force; they struck the culture of Asia as heavy a blow as they struck the culture of Greece, of Syria, of Eastern Europe; but they contributed a powerful and imperative impulse to the discovery of America.

When they appeared as a formidable force on the European stage, a perilous but fairly regular commerce had been established between the East and the West. This commerce had been carried on along three well-defined routes, two by land and one by water. Transportation by these routes was arduous, dangerous and full of delay, but it

was fairly regular, and Europe had learned the uses of Oriental drugs, the beauty of Oriental fabrics, the fragrance of Oriental woods, and the subtle fascination of Oriental precious stones. In a word, the luxury and art of the East had laid a spell on the imagination of Europe, and a demand had been created which had gradually brought into existence a complicated system of traffic. To this system the Turks put an end; they closed the routes between the two sections of the world and built a wall between them.

Then the active mind of Europe, stirred and stimulated by the freer air of the Renaissance, began to think seriously of the possibility of a westward passage-way to the Orient. The old highway was closed; why not open a new one by an approach to Asia from the West? To the solution of that problem Italy, Portugal, Spain, France and England contributed either scientific knowledge and instruments, means and equipment, or daring navigators and explorers for whom alien shores and seas had no terrors. One and all they set sail for Asia, and of the little group of earliest discoverers not one man knew

that a new continent had been found and the resources of the world incredibly increased. They died ignorant that they had achieved immortality, and that they were the pioneers of a neighborhood that should finally widen to the limits of the earth.

The appearance of a new continent was by no means wholly welcome; the mind of Europe was still fixed on the East and the long stretch of territory from the Arctic to the Antarctic zone interposed another obstacle between East and West. But again the builders builded better than they knew. The discovery of America liberated an immense energy of spirit, stimulated intellectual curiosity, awakened the spirit of adventure, and made sea travel familiar. That daring and highly imaginative Venetian, Marco Polo, went to Japan at the beginning of the fourteenth century and reported that the palaces and temples were covered with gold; thus initiating that misrepresentation of Japan which persists to this day and makes newspaper reports and interpretations of events and aims in that country dangerously misleading.

During the next three or four centuries a few daring travelers or shipwrecked sailors saw Japan, but they saw it after immense perils. The East was still the Far East. Three centuries ago the man who planned a journey to the other side of the globe settled his affairs, made his will, and set out with the probability that he would not return; he was fortunate if he came home in two years. The conditions of travel invited every kind of disease; ships were so small that they invited every sort of disaster; plague and pestilence waited in many ports; pirates haunted the Mediterranean, and there was a thriving business of slave selling in all the Mohammedan countries. Even between two cities like Rome and Naples, Moors and Turks waited to dart out of little harbors and prey on passing vessels. In Germany, inns were death traps, and any display of money was fatal. Men disguised themselves in mean attire and carried their gold in their shoes. Of the beds and sanitary conditions it is impossible to speak. Transmission of letters was almost impossible; a man simply vanished into a vast silence; he might return to find his family obliterated and himself effaced.

To-day it is possible, by making a close connection, to go from New York to Tokyo in fifteen days. The capital of Japan is nearer Washington than the Mississippi towns were seventy years ago, nearer than the Pacific coast was fifty years ago. There is no longer a Far East; there is a Near East; within five months there will be a waterway through the continent, and the dream of a northwest passage, which long haunted the imagination of Europe, will come true in a nobler form; as great dreams often fulfil themselves in higher ways.

This means that the East has been brought within the neighborhood, that the Japanese and Chinese have become our neighbors, that ethics have not only taken on a wider application, but are imposing higher and more exacting obligations on the West, and especially on Americans. Those obligations not only spring from a growing consciousness of the unity of human fate, but of human fortune as well. Men are beginning to see that they stand or fall together; that unsanitary conditions on the route of the pilgrimage to Mecca mean cholera in Europe and America,

as the neglected slum sends the most dreaded diseases into the most carefully guarded homes in the city; as despotic repressive conditions in parts of Europe inflict degenerates and immigrants of destructive tendencies on the United States. We have already learned that efficacious protection from pestilence is found, not in systems of quarantine, but in draining the human swamps whence disease flies on all the winds of heaven.

That the nations are so vitally bound together that their fortunes are in a real sense common is not a matter of theory or of prophecy, but of current history. The often-quoted declaration of a Latin comedy writer, that nothing human was alien to him, may be broadened and reinforced to-day by the statement that no country is really alien to any other country. An earthquake in Sicily means an imperative call for help upon the United States, gladly and generously met. Oppression in Russia may send a half-crazed man across the sea to assassinate an American President; lack of political education in Mexico imposes immense responsibilities on this country.

We have dismissed into the limbo of historic falsehoods the sophistry which confused and misled our ancestors, that the prosperity of one nation means the ill-fortune of other nations, and that a man gains only through the losses of others. This fallacy was based on the idea that the wealth of society is measurably a fixed quantity, and that, if one man increases his holdings, the holdings of some other man must be diminished. We have learned that the wealth of society is the capitalization of its productive power, and that individual prosperity means addition to, not subtraction from, the common wealth.

The idea that, if one is to gain, the other must lose was false from the standpoint of economics and demoralizing from the standpoint of ethics; it established selfishness as a part of the normal order. As a matter of fact, selfishness is the source of the abnormalities of the social order; for selfishness is always crude, and often brutal individualism. A striking illustration of the brutality to which commercial selfishness, unmodified by the ethics of civilization, may lead is the systematic fostering of fear and suspicion between

nations by some manufacturers of arms and munitions of war. This is a form of activity which will be subjected, sooner or later, to searching public scrutiny. There is perhaps no modern phrase which offers such chances to the satirist as "intelligent selfishness;" recognition of actual conditions and regard for commercial interests are rational and necessary, but selfishness as a rule of action is not only brutal, but stupid.

The safety of society lies in neighborliness, for neighborliness involves the rule of justice and the practice of helpfulness. The defect of many men of great executive and administrative ability is lack of imagination, a quality often dismissed with contemptuous indifference by so-called practical people. Imagination is the most obvious characteristic of great leaders in finance as in every field,—it is the prime element in every notable business success. Where one man succeeds by narrow shrewdness, a thousand succeed by foreseeing the future, by recognizing opportunities before they arise and meeting the advances of fortune before others discover that fortune is in the neighborhood. If one looked at

this matter from the standpoint of financial gain, he could safely challenge the world with the prediction that this way fortune lies, that co-operation will count its gains in millions where competition has counted them in thousands, and that the substitution of the neighborhood for communities separated in feeling by suspicion, distrust and enmity will multiply the wealth of society beyond our dreams.

But wealth is of minor importance when the ultimate ends of life and the greater resources of society are concerned. To-day he who runs may read that wealth must serve ethics, and that he who fails to be a neighbor fails tragically in the supreme business of life.

On Americans the coming of the East into the neighborhood brings obligations which are imperative and unescapable. Western energy and aggression have brought the East back into the community of nations. Communication has not only been established with the East, but forced upon it. India, China, Persia have not been asked whether they wanted steamship lines, ocean cables, telegraph wires, wireless stations; these

modern methods and means of bringing men together have been forced upon them; and the vast material changes effected by these scientific methods and appliances are superficial compared with the changes of spiritual attitude and order imposed upon these peoples. Ancient religions have been challenged and their authority weakened, systems of morality wrought into the very structure of society have been disturbed and their control almost destroyed; the foundations of society have been shaken as by a series of earthquakes, and governments have been supplanted or overturned.

Americans have not gone to the East for territory, but they have gone there carrying theories of political order and principles of conduct which have been essentially revolutionary in their effect. They have taught a religion which threatened every ancient temple; they have carried an atmosphere which has been fatal to ideas and customs which have entered into the life of the Orient. American colleges and schools have confessedly had a great share in shaping recent events in Turkey. American colleges, schools

and teachers in this country and in China have contributed largely to the momentous revolution which is transforming that ancient empire.

It was an American hand which forced open the closed gates of Japan sixty years ago and compelled her to enter into international relations. In the history of the world, no nation ever assumed a greater responsibility. The whole modern history of Japan has been imposed upon her from without; she has had no opportunity to grow from within, to freely develop her own genius; she has been forced to reconstruct her life, to put in operation a new system of education from the foundation, to create a banking system and take up industrial problems, to engage in two wars to maintain her national integrity and independence, to accumulate a debt of almost crushing magnitude. When Americans compelled Japan to come into the neighborhood, they assumed the full responsibility of neighbors; they not only extended the sphere of ethics, but extended its authority. That is their great responsibility; it is also their great opportunity.

They have compelled Japan to become a neighbor; are they acting the part of neighbors? Is this country just, courteous, helpful? Does she stand ready to lend a hand to a country in whose affairs she forcibly interfered, and which is now trying to find her way on the tragically painful and difficult road of national reconstruction? Having imposed the gravest problems on Japan, is the United States eager to help Japan deal with questions which would tax the wisest statesmanship in the world?

For many decades, in many ways, this country was the disinterested friend of the brave and able people whose recent history is a striking story of patriotism organized for public ends by great sacrifices and heroic work. Is she to follow that wise and noble policy in harmony with her professions and her institutions, or is she to cease to be a generous friend and become a suspicious, selfish and uncivil competitor? Her attitude is important to Japan, but far more important to herself; for in taking it she will decide whether she is to be a leader among neighbors, or only

what is called a "great power" among other powers as strong in money and arms as herself, and as small in ideas and vision.

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